525 stake (tiku) must be paid to the winner, for the conditions of a wager are inviolable (chirt kaytpaydy). If they staked a sister and she is ashamed to marry because of a lost wager, then her kalym can be paid in her place, or tyuya bastagan toguz, often equalling the value of a kalym (Turgai). In the Kurama uyezd they dispute about an object seen at a distance, for 2-3 rubles. Bii Sultan Kanaev compares wagers to games of chance, for example, cards, which incidentally are known only to urban Kazakhs.

Kukbure.

526 They put on kukbure (they skin the kid) on joyous occasions (1)

1. According to the Kazakhs, in Bukhara kukbure takes place also on mournful occasions.

such as escorting the daughter with her bridegroom, the arrival of the bride at her father's house, the birth and the circumcision of a son, Moslem holidays and the arrival of a welcome guest.

The person arranging the entertainment throws the kukbure, i. e., a kid or another young animal on the ground, with its head cut off. Those participating in the game bend over without sliding off the horse, and one of them lifts the kid up and races away, while the others chase him, take it away from each other, and beat each other /perebivaiut/. Outsiders who see the game from a distance, mount their horses and take part in it. /Inserted page. Picture. Caption: A Kazakh steppe beggar of the Perovsk uyezd. Drawing by V. Olivetskii./ 1/1 /253/ The victor is he who succeeds in carrying the kid to some village where he throws it before the tent of the person whom he wishes to honor. This man, in his turn, either gives a kerchief or skull cap, etc., for the kid, or gives a new kid for the continuation of the game.

Bayga. 1/1 [Not reproduced--A.]

The bayga is arranged primarily in the autumn, when the livestock are fatter, the people are free of work and provisions are cheap. Among the Kazakhs, occasions for the bayga are escorting a bride, the birth of a son, funerals and memorial services; among the Kirgiz it is only the latter occasion.

The bayga differs from the kukbure in that they race in only one direction all the way to a certain goal or sign, and the first to reach the goal receives prizes. The bayga cannot be without a prize (oldzha).

793

tions (kudai or khuday yolyna) in small livestock, on various occasions, and 3) in the five kopek collection made from each person when the parishioners come to the breaking of the fast (urazany bittir), the day before the holiday, or on the very day - not later. The imam buys an animal on account of this collection in order to ragale everyone (kudai).

The muezzin (sufi) is usually a literate Kazakh /251/ in the service of an imam. The parishioners pay him nothing.

796

The Kazakhs had no local or general annual holidays. Now they celebrate both annual Moslem holidays, Uraza-Bairam and Kurban-Bairam, on which they arrange races and kukbure.

871

There are very many schools (mekteb) in the steppe. In every Kirgiz volost of the Auliye-Ata uyezd there are from one to four schools maintained by wealthy people.

875

They read the same books as the Sarts. The schools are in buildings or in tents. The owner of the latter invites a teacher (molda damulla) for his children for a year from the Kazakhs. He gives him a horse, a long coat, etc. The neighbors send their children to this mullah for the payment of one tillia per year.

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875

The clergy and the teachers, if they are not Sarts, are tried by biis. Bothering them with the oath for outsiders is avoided. They are not rejected for bad behavior which is known by rumor. For being convicted in court they forfeit trust or their places.

Casting lots.

627

When a dispute arises in the division of land or meat over the inequality of the parts, they "throw dice" (chub tastaydy). Each of the participants in this division lays a twig, which he has separated from others by cutting it off, into the skull cap of an outside disinterested person, who turns around so as not to see which twig belongs to which person. Then this person takes out the twigs and lays them on the corresponding sides. It is not customary to declare the lots invalid (Аспыбы-Аспызбуубу).

/252/ Wagers

526

The Kazakhs lay a wager (chirt, sert) as to which of two persons is right, or else on the accomplishment of something, for example, not sleeping for a certain number of days, etc. In a combat or in a competition of two singers the observers, divided into two parties, sometimes lay a wager on the victory of one singer or the other. The